

# INNOVATION BLOCKS.

*(PRACTITIONER'S APPROACH)*

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## 0 ABOUT BOOK

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This book is about the author's personal practice, skill, learning, invention, organisation, policy and process. An inventor and author presents his works on invention as it turns to innovation. Afterall, there are two sides of a coin. The concept of innovation is difficult to grasp from a click of a mouse from a computer. An invention is an idea that is deemed as a novel in thought and mind. A breakthrough in novel idea is will qualify as an innovation.



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## CHAPTER 1 INTRODUCTION

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An inventor is an ideal novelist but innovator is a novel user or practitioner. It is a personal practice from an inventor who builds “*innovation blocks*” to create a *sense* of experience in learning to *adopt* to a *body* of *visions* that needs *execution* to *offer a leading* service or product. This is a business to managed the idea of thoughts from mind that needs practice to sell. Business is about buying or selling of products or services but not both. This means that there is a business gap for idea practitioners. The seller is an inventor and the buyer is an innovator.



## 1.1 Innovation Block

↓	<b>Buying (Buyer)</b>	<b>Selling (Seller)</b>
	<b>Innovator (Practitioner)</b>	<b>Inventor (Idealist)</b>

The seller is also an inventor. Here, a seller is an idealist but bindings of business makes no idea (there cannot be an organisation that sells and buys at the same time, place or planet (earthly people works in their domain so is aliens in their own domain). Buyer can be a practitioner of idea novels. The seller can be an ideologist or inventor of idea novels.

## 1.2 Business Gap Block

↓	<b>Inventory</b>	<b>Innovation</b>
	<b>Service</b>	<b>Product</b>

The business gap block is defined from the terms of business. A binding contract on subject matters are quite legal to some point. A business person does sell but never a buyer of a product or service from its own personal business. That is a right. On the otherhand, a business person does buy but never a seller of a product or service from its own personal business.

There is no competition between a buyer and a seller in any kind of products or services. Business builds a null competition block for innovators and inventors to strive to an ideal policy. With these ideal policies, a business offers a

sustaining place for acquiring a skill to an organisation. An organisation can be an individual, an investment firm, product manufacturing company, an institution like colleges, universities, schools etc. The inventor is a serviceman for his/her personal idea novels from an inventory list. The innovator is a product designer from the inventory parts of idea novel. An inventor creates a learning place for the innovator to skill in product designs. There is a kind of abbreviation to this innovator's performance called SEEOSALE. As it is spelled so as it is pronounced, an innovator **sees** an idea **of** novelty and makes a product for **sale**. S means sensing, E means Envisioning, second E means executing, O means offering, second S means Sustaining, A means Adopting, L means Leading and third E means Embodying. These 8 practice concepts are drawn

from Denning and Dunham [The Innovator's Way, MIT Press, Computer Science and Intelligent Systems Catalog, 2011].

<b>ABBREVIATION</b>	<b>MEANING</b>
S	SENSING
E	ENVISIONING
E	EXECUTING
O	OFFERING
S	SUSTAINING
A	ADOPTING
L	LEADING
E	EMBODYING

### 1.3 SeeÖsale

These practice concepts will be put in another way. There will be by me two main practice to digest for the Innovator's Way: that are

1. Clean-up Practice
2. Dirty-down Practice

A clean-up practice is made up of adopting, sustaining, leading and offering of an idea novels. A *clean-up practitioner* will in practice be adopting an offering of idea novels, sustaining and finally leading it to bring out new idea novels. It is a vertical innovation blocks of practice. There many sentimental arguments or rhetorics to the proposition to Innovator's way:

1. Will a practitioner ever lead an adopted offering?
2. What are the policies if one does?
3. Which body of standards will overlook this quest, ISO or what?
4. Will leading an adoption offering be sustainable?
5. Will leading on an adaptation of adopted offering possible?
6. Which practice is first in a clean-up practice: adopting, sustaining, offering or leading?
7. What business as service is available for no offering in clean-up practice?
8. If a practitioner is not adopting then what?
9. If a practitioner is not developing a sustainable product then what?

14 Clean-up and Dirty-down Practices.

10. If a practitioner has a lead-assignment problem then what?
11. Will clean-up practice give a clean product or service advantage?
12. Is there a clean-up practice for a personal practice or organisational practice?
13. Is there a need to have a separate practice for personal or organisational purposes?

A *dirty-down practice* is made up of embodying, envisioning, executing and sensing of idea novels. A *dirty-down practitioner* will in practice be *sensing* an embodiment of idea novels, *envisioning* and finally *executing* it to bring out new novel products or services. It is a horizontal innovation blocks of practice. There many

sentimental arguments or rhetorics to the proposition to this

Innovator's way:

1. Will practitioner be sensing or embodying in dirty-down practice?
2. Will a practitioner be sensing an embodiment of idea novelties?
3. Is there a tie between envisioning and sensing?
4. Is there a tie between envisioning and executing?
5. Will executing an idea novel bring about a product or service?
6. Will sensing halt if there is no embodying?
7. Will a clean practice need a sensing at all?
8. Is there a need to have a separate practice for personal or organisational purposes?



9. Will dirty-down practice yield a dirty service or product?
10. If a practitioner is not sensing then what?
11. If a practitioner is not executing then what?
12. If a practitioner is not envisioning then what?
13. If a practitioner is not embodying then what?



## **CHAPTER 2 SENSING PRACTICE**

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### **OCCULTHICON: A SIGNLIGHT-SUSPEND-SHINE SCHEME**

## 2.0 ABSTRACT

An investigation of the concept of reality of knowledge begins by matching a dummy image with the reality of nature. This concept of reality has lead to a new device called “*Occulthicon*” used in the occult medium for receiving incoming images. Occulthicon is based on a *signlight-suspend-shine* scheme of illumination. The *signlight-suspend-shine* scheme of illumination leads to an engineered electrical simulation of a simple lamp. There is a larger discussion of problem epistemological that consists of two main

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issues. The first is a question of knowing whether there is a reality that exists independently of sense experience. The second question is about knowing what anything is really like, given that different kinds of sensory evidence often conflicts with each other. There is a manifold diagram that provides exact description of the phenomenon of intentionality or feature of conscious mental states by virtue. It draws with the intention of showing, clearly and simply how things work.

The species of a sense experience is a combination of form and an idea of matter has lead to the termed “*Occulthicon Matter*” . The elements of *Occulthicon* forms are illustrated vigorously. A reflection

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thing is thus the apparatus of sense knowledge and an ideal manold-horse thing is a species. A unicorn programming is done to program a manold-horse thing to show its abilities to manipulate anything with its mind or brain power. The fantastic exploits of thoughts of manold-horse thing is a template for “*AI of Game*” unicorn program. *AI unicorn game* is to provide assistant to humans to predict the natural effect of pointer horn in an artificial life. The ability of the Occulthicon to synthesize a new kind of reproduction and a human faculty of cause-effect awareness has lead to the discovery of “*Occulthicon DNA*”- simply DONA.

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In conclusion, the need to become conscious in this knowable world requires the awareness of one's own existence and capability to ponder its place in the universe. Inanimate things are matter that bring about solution and intelligence.

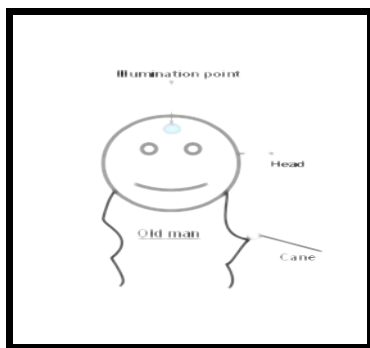
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## 2.1 DESCRIPTION

1.It is a device used for receiving incoming images in an occult medium. The occulthicon produces an analog shot signal or eye signal. The analog eye signal is an impulse at invisible wavelength. It has the highest sensitivity measure;- It has the ability of a machine to see in dim light.

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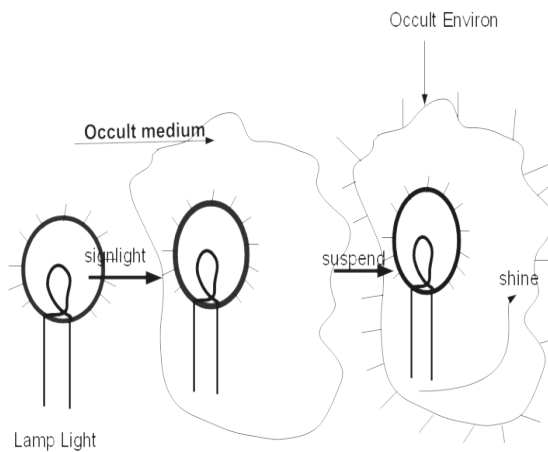
**Drawing 1*****Occulthicon***

2.The occulthicon provides its own illumination.

This can be a simple lamp, which is a signlight-suspend-shine in the occult medium.

3.Signlight-Suspend-Shine Scheme

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***Drawing 2 Signlight-Suspend-Shine Scheme***

Sight a lamp light and sign-light from the external environment into the occult medium then suspend the sign-light for it to bright to create the occult environ glowing.

4.In the occult environ, the image being processed is an old-man with a cane and a soldier(Air Marshall) with a rifle gun, always shooting. In the image processing, the image is presented (see) to the brain to know the intention of an object. The brain with a detailed and meaning moving image will know whether an object presents a threat.

5.In a situation, where it is not necessary fro an occulter to know much about what's happening then

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the soldier with a rifle gun is shooting a four-legged thing here a big dog or a forest lion. Most people have noticed that vision can play trick. Each of these phenomena is misleading in some way.

6. There is a network of difficulties here, one will have to think hard in order to arrive at a compelling defense of a simple claim that an old-man is holding a cane. There is a larger philosophical problem of out knowledge of the external world.

7. That problem epistemological consists of two issues:

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- How one can know whether there is a reality that exists independently of sense experience.

- How one can know anything is really like given that different kinds of sensory evidence often conflict with each other.

8.The occulthicon on received image stores as a dummy image with a closed -up umbrella in the brain or mind is an answer to the first issue. The close-up umbrella signifies an existence of independent sense experience over the reality of nature or origin. The sense experience, here is that of an old-man with a cane.

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9. In each frame of mind is a network of real objects in the mind of the occulter. An investigation of the concept of reality knowledge begins by matching a dummy image with the reality of nature. The network of objects consists of a man (old) and cane.

10. These objects do exist in the reality of nature and the reality of origin is guaranteed to present things as they really are. Therefore, a must-be justification of reason is the basis of some form of awareness. Here, reason should not be accepted as infallible. In a real world, a “cane is used to beat a horse” when riding it.

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11. It is perfect to jump to conclusion that a *manold* (old-man with cane) needs not forget to add a horse in the sense experience as a run-counter. We only trust reason because it conclusion run-counter to those derived from sensation. The sense experience is obviously the basis of the know and real world.

12. The widely held conviction in principle is that the horse will run faster that before when beaten on the buttocks. The felt after this operation is the same sort of sensation. The sensation of the horse due to the caning on the buttocks is private, for all the horse knows:- what the horse understands as pain

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and what the what the “manold understands as pain” could be very different.

13.From the paraphrase, “cane is used to beat a horse” down to the paraphrase “manold understands as pain” addresses the *second issue*. The second kind of sensory evidence that gives a sound-like knowledge is realized. The manold and horse will in principle give two sounds.

14.Firstly, a manold says “ha-ha-ha” to the horse whiles beating the horse buttock. Secondly, the horse runs faster whiles howling. The term “experience” is usually understood to refer to ordinary physical sensations. In Hume's parlance,

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“impressions”. This sensory evidence is a kind of mental content.

15.The words of the sound is the truth and on certainty. The sort of task is in its sense descriptive. It is indeed closely connected to the writing of the words of sound in the occult medium. In the manold situation, the words “ha-ha” is displayed as a mental content in the occult medium closely connected to the old-man.

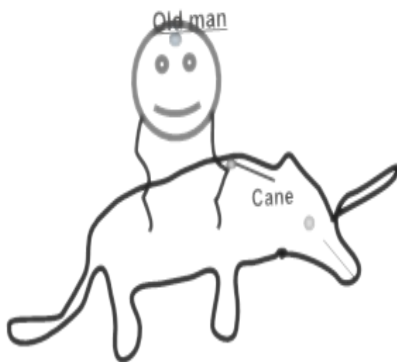
#### 16.Manold Diagrams

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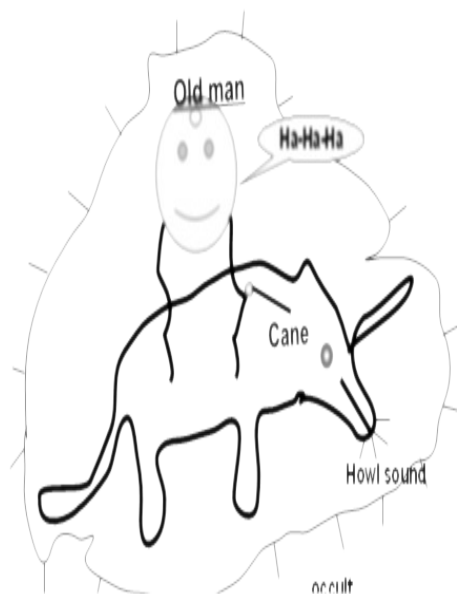
*Drawing 3 Manold (Old-man)*

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***Drawing 4: On horseback and beating***

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***Drawing 5: On horseback, beating and laughing***

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17. The manifold diagram gives an exact description of the phenomenon of intentionality or feature of conscious mental states by virtue of which they are always “about”. A close visual inspection would show the sense experience to differ slightly, and the more inspection reveals more disparity.

18. Reason is generally assumed to be a unique faculty of the mind through which truths about reality may be grasped. It is double-sided:- it holds that reality is in principle knowable and on the other hand there is a human reality faculty capable of knowing it.

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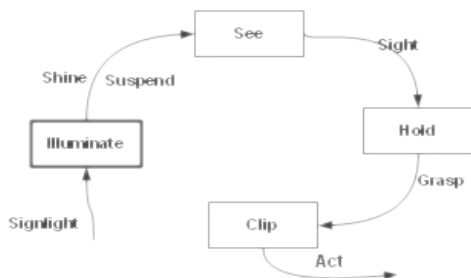
19. The simple lamp provides an engineered electrical simulation to show the logical gap between the external world and the sense experience. The illumination of the human mind allows it to see, grasp(hold) and clip events (act). Human or occulter can be made to “see” in an environment that is dark and cold, that radiates too little energy to be detected.

20. The species of a sense experience is a combination of form (illuminated allowances) and something (manold and horse\ ) like a general idea of matter, which I called “occulthicon matter”.

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*Elements of Occulthicon Form*



***Drawing 6: Occulthicon Forms***

21. A thing consists of having its form and species.

The ideal manold-horse is a thing and it appears as

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one's vision/encounter. A reflection upon the thing is done to specify what is known and thus to specify the apparatus of the sense knowledge. In order to meet it, it is important to introduce a distinction between what is known is known.

22. The ideal manold-horse is an apparatus to know what constitutes a threat. A manold is having a cane and he is an old man on a horse. Man is rational and animal is not. A manold-horse is now considered as a police horse or security horse. It would be important for an occulter to distinct between a police horse or security horse.

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23. One is directly aware of the threat if the ideal manold-horse is not a kind form: the police or security. In Aristotelian sense, afforded by knowledge of an ideal manold-horse and its experience, it is inductive and grounded in principle that “whatever occurs in a great many instance by a cause that is not free is the natural effect of that cause”.

24. An instance of a manold-horse is a threat if :

- A police or security horse has no indicators (uniform, whistle, card, id number).
-

- A manold cognition with a cane is not free of a present horse.
- It remains true that one is directly aware of the content of the sensation and is in existence of the thing.
- A manold or horse is not free of vision.  
An instance of manold-horse cannot see and thus blind.
- The natural effect of a horn-cause by the horse is not free.

25. Manold diagram illustrates functional but not literal intention; it draws with the intention of

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showing, clearly and simply; how things work. An imaginary creature, unicorn might be picking things/ attacking when an occurrence is threatening with its horn.

26.By a great many instances by a cause of picking/attacking, the unicorn has a pointing horn as a natural effect of that cause. In the mind of the unicorn, there will always be plenty of things left for the horse to do with its horn.

27.A unicorn programming is the programming of a unicorn to manipulate anything with its brain power in order to move around to grasp(hold), to lift and to any objects. A manold can act on its thought to

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manipulate the horse for fantastic exploits. AI in a unicorn game will be a program to contemplate these fantastic exploits.

28. AI unicornism have characteristics that seem human-like to us. Apprentice unicorn is a horse designed and built to serve as an assistant to human worker. AI unicorn game will help humans to predict the natural effect of a pointer horn in an artificial life. "Artificial life" means what, exactly, comprises something living, that makes it different from something non-living.

29. Artificial life involves thought processes. A manold at a point needs to be aware of its own

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existence and be able to ponder its place in the universe. Inanimate things are matter that can bring about the solution and intelligence. Occulthicon is used to synthesize a new kind reproduction ability named “occulthicon DNA” (DONA) and a human faculty of a cause-effect awareness.

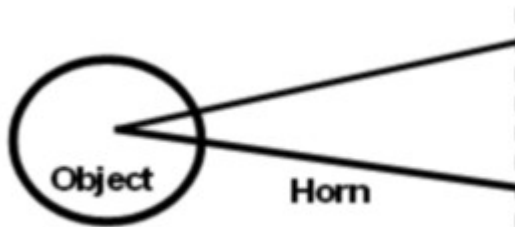
30.Society is a long way from having to worry about unicorns building threat and take over the whole planet. A unicorn stimulation (stimulus) is a method of holding a unicorn and guiding it along a certain path. An active spear mechanism (ASM) is a piercer that grips itself to the body of irregular objects.

*31.ASM Diagram*

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A piercer makes a small hole in order to move around, to hold, to lift and to carry around. The more smaller the pointing horn, the greater the grip or precision. An ASM exerts uniform presence all along the sort body of the object. This pressure can increased or decreased, according to the task that needs to be done.

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*Drawing 7: ASM: A horn pierce and grip the object.*

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## 2.3 CLAIMS

The Occulthicon scheme as described in the description sheets do make the following claims:

- 1.It is a device used for receiving incoming images in an occult medium.
  - 2.It has the ability of a machine to see in dime light.
  - 3.Occulthicon is a simple lamp thus is a signlight-suspend-shine in the occult.
  - 4.The problem epistemological is made up of two main issues.
  - 5.A frame of mind is a network of real objects in the mind of the occulter.
-



6.The manold diagram gives an exact description of the phenomenon of intentionality.

7.The manold diagram gives an exact feature of conscious mental states by virtue.

8.Reason is unique faculty of the mind through which truths about reality can be grasped.

9.Reasoning is double-sided; principle knowable and faculty knowable.

10. A simple lamp is an engineered electrical simulation.

11. The illumination of the mind is an allowance to see, grasp(hold) and clip events.

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12. Occulthicon form is a species of a sense experience and idea of matter.

13. Occulthicon form is made up of elements of illumination, seeing, holding, clipping or acting.

14. Occulthicon matter is a matter of sense experience of something / general thing.

15. An ideal manold-horse is an apparatus to know what is the constituent of knowledge of sense experience.

16. A great many instances by a cause that is not free is the natural effect of that cause.

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17. A unicorn programming is the programming of a unicorn to manipulate anything with its brain power.

18. Apprentice unicorn is a horse designed and built to serve as an assistant to human worker.

19. AI unicorn game is a prediction of the natural effect of a pointer horn in an artificial life.

20. Occulthicon is a synthesizer of new kind of reproduction and awareness of a cause-effect human faculty.

21. An active spear mechanism is a piercer that grips itself to the body of irregular objects.

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22. A unicorn stimulation is a method of holding a unicorn and guiding it along a certain path.

23. Artificial life is an involvement of thought processes of one's awareness of existence and capability to ponder its place in the universe.

24. Truth is a direct-awareness of the content of sensations and is in existence of a thing.

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## **2.3 DRAWING**

**Drawing 1: Occulthicon.**

**Drawing 2: Signlight-Suspend-Shine  
Scheme.**

**Drawing 3: Manold (Old-man).**

**Drawing 4: On horseback and beating.**

**Drawing 5: On horseback, beating and  
laughing.**

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**Drawing 6: Occulthicon Forms.**

**Drawing 7: ASM: A horn pierce and grip  
the object.**



## **CHAPTER 3 OFFERING PRACTICE**

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ASINDAY CONVENTION

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## **A NEW DEVELOPMENT OF DAYS OF DOING THINGS IN SOCIETY: ASINDAY CONVECTION.**

### **3.0 ABSTRACT**

Today, there is a new development of days of doing things in society. The new convection for doing things in any particular day now will follow the “Asinday Convection”. In Asinday, the process of new conception of doing things thin. Asinday is defined as a new period chosen for doing things for 6 weeks with resting days or 24 days without resting days. There're 6 main periods of the Asinday in the process of doing

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things. There are about 3-5 periods of time within the periods of the Asinday. The periods of the Asinday are Gonoday(first day, prefer lovelike things), Putuday(second day, prefer purelike things), Juloday(third day, prefer good-like things), Gojuday(fourth day, prefer just thing-likes), Notuday(fifth day, prefer true-like things) and Noloday(sixth day, prefer noble things-like). The Gonoday has 5 periods of time that includes Logoday, Lojuday, etc. Each period of an Asinday has the 3 periods of a day such are morning, afternoon and tomorrow.

In conclusion, there are 2-4 resting days for the 6 periods of Asinday. An action or event that

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happens in the Asinday must or should follow the periods of chosen times in this convection.

### 3.1DESCRIPTION

Asinday is a day of doing things less in number or amount. In asinday, the process of conception of doing things thin. Asinday is a new period chosen for doing things for 6 weeks with resting days or 24 days without resting days. Asinday consists of 6 main periods of day. These include the *Gonoday*, *Putuday*, *Juloday*, *Gojuday*, *Notuday* and *Noloday* in the order as mentioned; The first period, second period, third

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period, fourth period and sixth period of the asinday respectively.

A “*gonoday*” is made up of 5 periods of time. The periods of time of the *gonoday* are the *lopuday*, *logoday*, *lojuday*, *lotuday* and *lonoday*. The parts of the day from when the sun rises until each midday of the 5 periods of time of *gonoday* are (1) *lopu* (2) *logo* (3) *loju* (4) *lotu* (5) *lono* mornings. The periods of time between the middle of the day and the beginning of the evening of each of the 5 periods of *gonoday* are (1) *lopu* (2) *logo* (3) *loju* (4) *lotu* and (5) *lono* afternoons.

The day after today of each of the 5 periods of *gonoday* are (1) *lopu* (2) *logo* (3) *loju* (4) *lotu* and (5) *lono* tomorrows. *Gonoday* has 2 resting days after

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the Lonoday. The gonoday is a day to think not or prefer not something else than lovelike thing. *Puloday* is the first period, *pugoday* is the second period, *pujuday* is the third period and *punoday* is the fourth period of time of a “*Putuday*”. A putuday is a made up of 4 periods of time and is a day of doing purelike things thin. The parts of day from when the sun rises until each midday of the periods of time for a putuday are (1)*pulo* (2)*pugo* (3)*puju* and (4)*puno* mornings. The period of time between the middle of the day and the beginning of the evening of each of the 4 periods of putuday is (1)*pulo* (2)*pugo* (3)*puju* and (4)*puno* afternoon(s). The day after today of each of the 4 periods of putuday is (1)*pulo* (2)*pugo* (3)*puju* and

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(4)*puno* tomorrow. Putuday has 3 resting days of time after the Punoday. The three periods of time for a “Juloday” are:

(1)*Goloday* (2)*Gopuday* and (3)*Gotuday*. (1) is the first period of Juloday, (2) is the second period and (3) is the third period. Juloday is a day of doing new good-like things thin. It is a new day for nothing else except doing good-like things. Mornings of Juloday are: (1) Golo (2) Gopu and (3) Gotu. The afternoons and tomorrows of Juloday are the same as the mornings but needs clarification of the any of the three periods. Juloday has 4 resting days after the Gotuday.

There are 4 periods of time in a “Gojuday”.

These are:

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(1)Jupuday (2) Jugoday (3) Jutuday and (4) Junoday.

Gojuday is a new day of doing just thing-like thin.

Mornings of Gojuday are:

(1)Jupu (2) Jugo (3)Jutu and (4) Juno and the afternoons, and tomorrows follow the same naming or convection. Gojuday has 3 resting days after the Junoday.

“Notuday” is the fifth period of the Asinday. There are 5 period(s) of time in a Notuday. The periods of time are: (1) Tuloday (2) Tupuday (3) Tugoday (4) Tujuday and (5) Tunoday. Notuday is a new day for doing true-like things thin. Notuday has 2 resting days after the Tunoday. The mornings of Notuday are : (1) Tulo (2) Tupu (3) Tugo (4) Tuju and (5) Tuno, and the



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afternoons of Notuday and tomorrows of Notuday follows the same convection. The 3 periods of time of “Noloday” are: (1) Nopuday (2)Nogoday and (3) Nojuday. Noloday is the sixth period of Asinday. A noloday is a day for doing new noble things-like thin. The mornings of Noloday are the: (1) Nopu (2) Nogo and (3) Noju. The afternoons of Noloday and tomorrows of Noloday do follow the same naming convection. Noloday has 4 resting periods of time or days after Nojuday.

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## **3.2 CLAIMS**

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Asinday is a day of doing things thin.

Asinday as described in the DESCRIPTION sheet builds the following claims:

- (1) Asin day is made up of 6 main periods.
- (2) Gonoday is a period of the asinday.
- (3) Putuday is a period of the asinday.
- (4) Juloday is a period of the asinday.
- (5) Gojuday is a period of the asinday.
- (6) Notuday is a period of the asinday.
- (7) Noloday is a period of the asinday.

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(8)(2), (3), (4), (5), (6) and (7) are the 6 periods of time that an asinday is divided into.

(9)The first period of an asinday is the Gonoday.

(10)The second period of an asinday is the Putuday.

(11)The third period of an asinday is the Juloday.

(12)The fourth period of an asinday is the Gojuday.

(13)The fifth period of an asinday is the Notuday.

(14)The sixth period of an asinday is the Noloday.

(15)Asinday is a period chosen for doing things for a week or month.

(16)Asinday is a period of 6 weeks or 24 days.

(17)A lopuday is a period of time of a Gonoday.

(18)A logoday is a period of time of a Gonoday.

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- (19) A lojuday is a period of time of a Gonoday.
- (20) A lotuday is a period of time of a Gonoday.
- (21) A lonoday is a period of time of a Gonoday.
- (22) A Gonoday is made up of 5 period of time.
- (23) Lopuday is the first period of time of a gonoday.
- (24) Logoday is the second period of time of a gonoday.
- (25) Lojuday is the third period of time of a gonoday.
- (26) Lotuday is the fourth period of time of a gonoday.
- (27) Lonoday is the fifth period of time of a gonoday.
- (28) Gonoday is a day of doing lovelike things thin.
- (29) Gonoday is a day not to think or prefer something else than lovelike thing.

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(30)Puloday is the first period of time of a putuday.

(31)Pugoday is the second period of time of a putuday.

(32)Pujuday is the third period of time of a putuday.

(33)Punoday is the fourth period of time of a putuday.

(34)A putuday is made up of 4 periods of time.

(35)Putuday is a day of doing purelike things thin.

(36)Putuday is a day not to think or prefer something else than purelike thing.

(37)Goloday is the first period of time of a juloday.

(38)Gopuday is the second period of time of a juloday.

(39)Gotuday is the third period of time of a juloday.

- 
- (40) A juloday is made up of 3 periods of time.
- (41) Juloday is a day of doing good-like things thin.
- (42) Juloday is a day not to think or prefer something else than good-like thing.
- (43) Jupuday is the first period of time of a gojuday.
- (44) Jugoday is the second period of time of a gojuday.
- (45) Jutuday is the third period of time of a gojuday.
- (46) Junoday is the fourth period of time of a gojuday.
- (47) A gojuday is made up of 4 periods of time.
- (48) Gojuday is a day of doing just thing-likes thin.
- (49) Gojuday is a day not to think or prefer something else than just thing-like.
- (50) Tuloday is the first period of time of a notuday.

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(51)Tupuday is the second period of time of a notuday.

(52)Tugoday is the third period of time of a notuday.

(53)Tujuday is the fourth period of time of a notuday.

(54)Tunoday is the fifth period of time of a notuday.

(55)A notuday is made up of 5 periods of time.

(56)Notuday is a day of doing true-like things thin.

(57)Notuday is a day not to to think or prefer something else than true-like thing.

(58)Nopuday is the first period of time of a noloday.

(59)Nogoday is the second period of time of a noloday.

(60)Nojuday is the third period of time of a noloday.

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(61) A noloday is made up of 3 periods of time.

(62) Noloday is a day of doing noble things-like thin.

(63) Noloday is a day not to think or prefer something else than noble thing-like.

(64) Each period of an asinday has 3 periods of a day.

That is morning, afternoon and tomorrow.

(65) The part of the day from when the sun rises until each mid-day of the 6 periods of asinday is morning.

(66) The period of time between the middle of the day and the beginning of the evening of each of the 6 periods of asinday is afternoon.

(67) The day after today of each of the 6 periods of asinday is tomorrow.



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(68)Gonoday has 2 rest days after the Lonoday.

(69)Putuday has 3 rest days after the Punoday.

(70)Juloday has 4 rest days after the Gotuday.

(71)Gojuday has 3 rest days after the Junoday.

(72)Notuday has 2 rest days after the Tunoday.

(73)Noloday has 4 rest days after the Nojuday.

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## **CHAPTER 4 SUSTAINING PRACTICE**

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### HOUSEHOLD RATIONALE

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**THE RATIONALE OF THE  
HOUSEHOLD(ER): HOUSEHOLD  
INTELLIGENCE**

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## 4.0 ABSTRACT

There is a new conception of a rationale household called “*Household Intelligence (HI)*”. The rationale of the household(er) revives the eclectic spirit of egalitarian(ism). In this paper, the set of reasons that is a symbolic representation of a household are provided. The meaning of eclectic spirit of egalitarian is thoroughly discussed to its rationalism. The culture of ants called “*Anture*” which is an essential interpretation surrounding the falsifiability of models and nature, and capabilities

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of ant behavior is conceptualized and developed. Anture plays essential role and symbolic representation in household intelligence. *Anture Heuristics Theory*(AHT) is achieved and idealized in this artificial intelligence paper.

First-Order Logic is used in the logical representation of AHT in the ant's rationale of the household called “*Antologics*”. The discovery of *Architectonic Science of Ants* with respect to the relationship and systematic connection of the whole of ant cognition to the interest of mankind is a fundamental. The Logical, Aesthetical and Practical

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of information horizon are determined in the conceptualization of HI. The concept of principles of organization is a fundamental concept made in this paper.

In conclusion, there is a conception of the *Classical Egalitarian Diallelus*(CED) and *Egalitarian Diallelus by Example*( EDE). There is a modeling of the rules of agreement called “*Taste of Understanding*”. There is a practical development of the setting principles of an “*Organization System*”. The invention of “*Rational Egalitarian*” in a household is forwarded as the needs to ends-

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capacities of a subject. An emergence of a *traditional ant* is defined in the claims of HI. A statement of “*Egalitarian Anture Law*” is made.

#### 4.1 DESCRIPTION

1.The rationale of the householder revives this eclectic spirit of egalitarian. This means that the householder supports a social system in which everyone has the same status, resource(money) and opportunities. The set of reasons that a symbolic

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representation of a householder which has opinion, plan, decision or belief are based on the following:

2.**(I) Decision:** The symbolic representation of ant is to limit the amount of money that the householder is allowed to have only a fixed amount. The role of ant culture (“anture”) in the growth of the knowledge, of ant presence is symbolized traditionally in the presence of sugar (an analogy of money).

3.Anture plays an essential interpretation surrounding the falsifiability of models and nature and capabilities of the ant behavior. The

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interpretation surrounding the falsifiability of models includes:

4.As defined by the rationalist tradition like Ashanti (especially Akan)- ants in the surrounding of the house is to limit sugar of the householder in order for everyone to have the same. The ant play has created a tool that can achieve elements of intelligent behavior. This means the ant decides to get attracted to more sugar than wood/cement (an analogy of hard money).

5.In an open universe, the philosophical rationalism has constrained the method of artificial intelligence because the ant's physical symbol system hypothesis

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is false since the revival of this eclectic spirit of egalitarian is flawed by “need not care about the household”. The resource symbolized here is sugar and ant's importance makes it deplete or destroy the household.

6.The open universe brings about the ant elements in the falsifiability of models of egalitarian. The same scope of action is seen in human action as described by Newell and Simon (1976) as “General Intelligent Action”. An adage goes, “he who believes that some thing do not concern him or her victimizes himself or herself”.

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**7.(II) Plan:** In a closed surrounding or household, where all components of the household is not physically symbolized in the rational hypothesis- The ant in its traditional work has produced increasingly sophisticated search or cooperative strategies but has illumination on the many components that make up human intelligence.

8. In the search strategies, the ant sting the household to cause a reactive stimulus on the environment surrounding the universe. The reactive stimulus is the “bad” anture by ant in responding to the closed surrounding. Secondly, the ant develops

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any of form of survival strategy that involves it searching for the now hard money-

9.The ant places its physical existence on the wood by achieving the goals: (a) Ant searches a wood and once found invites all in the colony. (b) All ants try to make wood soften by stimulating a reaction in the environment. (c) The wood is digested by ants when it is soft unless continue secreting to cause weaken wood. (d) Stop search on the found wood (resource) and indicate a stop by releasing a visible resource for their own household building. This is “*Anture Heuristics Theory*”.

10.Antologics:

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Goal 1  $\ll==$

$search(ant, wood) \wedge found(invite, colony) .$

Goal 2  $\ll==$

$\forall ant \in colony : soft(ant, wood) \text{ if } \exists environ(react) .$

Goal 3  $\ll==$   $digest(ant, wood) \text{ if } \exists soft(wood) .$

Goal 4  $\ll==$

$\overline{digest}(ant, wood) \wedge secret(weak, wood) \text{ if } \exists \overline{soft}(wood) .$

Goal 5  $\ll==$

$search(stop, ant) \wedge release(resource) \text{ if } \exists visible(resource) .$

End.

**11.(III) Opinion:** A model is a simplification of reality that emphasis features essential to answering the questions we ask of it. Different models answer different questions. For example, a road-map is a

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model. The judgments as to what is good or bad having to do with behavioral norms of ant is called “*Antologics*”.

12. Antologics describes rely upon theory, normative statements often include “ought” or “should” of ants. The logical origin of egalitarian as to mere form rests on reflection and abstraction of Marx's philosophy. The task of following Marx's philosophy has proved different in practice- People want more, and yet make do with less.

13. The philosophy of egalitarianism in a household expands that a household's output should be divided equally among all its family. The problem with

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using egalitarianism as the rule to allocate a household's output is that egalitarianism provides no incentive for people to be productive.

14. **Theorem (Household Dilemma)** *If a household distributes the same amounts (analogy of money) to all the householders revives eclectic spirit of equities. Proof:* The household defines a symmetric equities in a social system. The Marx's philosophy has proved difficult to practice because each householder is supposed to get the same access to everything.

15. Egalitarianism provides no incentive for people to be productive. The householders lack the

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motivation to do their best. In the household, smart people act stupid. This is because the smarter you act, the more will be expected of you. The role of ant culture in the growth of the knowledge of ant presence is symbolized by a presence of additional resource.

16. Additional resources create a market place with each better off with the rewards to those best able or capable to offer goods or services of value to others. Falsity and error introduced into the rationale of household attempts to bring inequities. A main perfection of cognition, indeed the essential and

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inseparable condition of all perfection, is truth – A text from Immanuel Kant's logic.

17. The truth of egalitarianism is people want more, and yet provides no incentive for people to be productive. The concept of needs attempts a model of falsity or falsifiability in a household- Needing more and have to make do with less. *End.*

18. **Egalitarian Dilemma Theorem:** *The arbiter of the household is in dilemma- to the extent householder seeks get with its ability and give to each, to satisfy the need for all.*

19. The mere verbal explanation, my cognition, then, in order to give, shall agree with the object in

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relation. The solution of the task in question is completely impossible for anyone. One needs to compare object or material with my cognition only by recognizing it.

20. My cognition shall confirm itself which is yet far from sufficient to satisfaction. Such a circle in explanation is called by the ancients “Diallelus”. All our cognition has a twofold relation, first to the object, second to the subject. The method of critical philosophizing which consists in investigating the procedure of reason itself, in analyzing and examining the entire human faculty of cognition :

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21. How far its limits extend. This scholastic method of pseudo-philosophizing was displaced and now “*eclectics*” appeared in philosophy- This means the self-thinkers as confessed no school but sought and accepted the truth of egalitarianism.

22.The occurrence prior to which we have assumed subject identities as separate people or different people with recourse to faculties- The identification of judgment and formal answers to the “universal laws of the understanding” is called “*Facultial Position*”. *End.*

23. **Egalitarian Dialelus** *The giver in a cog of rationality whether to agree with the objective to*

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*satisfy the needy based on the principle of sufficient reason.*

24. The egalitarian diallelus, is for before the question whether the giver agrees with the objective, must come to the question whether it agrees with itself. Herein, we get advice from the laws of nature and the *architectonic of sciences*, a system according to ideas in which the sciences are considered in respect of their relationship and systematic connection in a whole of cognition that is of interest to mankind.

25. The logical perfection of cognition as to the determination of quantity or magnitude is

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understood by magnitude of cognition. The magnitude of cognition is in a twofold way:

26. (I) *Extensive Magnitude*: It consists of volume and manifold in reference to the extension of cognition. (II) *Intensive Magnitude*: It refers to the content and it concerns the validity of manifold or logical importance.

27. The judgments and determination of ends and capacities of the resource distribution reflects the concerns of the determination of the horizon. In the determination of the magnitude of all contents with the capacities and ends of the subject. The horizon

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may be determined wither logically, aesthetically or practically :

28. – *Logically*, the interest of the understanding of the subject, lies the concept in sensibility and intuition to judge. The householder needs to judge: How far can we get in our cognition; How far we have to go, and to what extent do certain cognition serve.

29. In determining “how far we get”, the giver needs to determine the magnitude of capacity (volume and manifold) of the subject. The ends of the subject needs to be determined in order to serve the logical

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aspect of object limit. The extent of the household to sustain or satisfy the needs of the other householder.

30. The egalitarian in a cog needs to determine the rational since there is no incentive for people to productive. A rational agent needs a means-ends for the subject whiles a rational egalitarian needs an ends-capacities for the subject. The chief perfection is the ground of unity by reference of our cognition to the object.

31. We may consider it either from the objective or subjective point view as the concerns especially the theoretically or logically determined horizon.

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32. – *Aesthetically*, the interest of the common understanding of the subject lies in concrete by pictures only. The guiding thread of pictures just like the ant is to make concepts intelligible to the needy and giver. The needy ant needs sugar and the giver provides it on the principle of sufficient reason to agree with the objective to satisfy.

33. The guiding thread of pictures of the ant is the faculty of insight into concrete rules of common understanding. The sugar, symbolizes the taste of common understanding of the subject. Sugar, both of matter and form in itself brings and recognizes the understanding.

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34. The taste of common understanding is only a norm or model which consists of rules of agreement.

The process of sugar extraction from sugar cane is concrete by picture. It is a chemical process guided by the faculty of insight into concrete rules, both of matter and form.

35. Sugar can create a marketplace with each better off with the rewards to those best able or capable to offer sugar goods or services. This is classical example of egalitarian diallelus. This provides incentive for people to be productive.

36. The ant thread provides insight into everything whose observance provides the desired perfection.

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The ants move in a threadlike fashion being able to pass a decisive judgment to each others. The decisive judgment is where to get the sugar that the ant seeks and pass the need for all to be satisfied.

37. The arbiter of the household is no more in dilemma because seeking was not the problem but distributing the same amount to all. The householder solves the dilemma by passing on the information of where to rather get the resource by the observance of the ant. In trying to discourse upon taste of common understanding of the subject.

38. **Egalitarian Anture Law**: *The judgment on and determination of ends and capacities of the resource*

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*distribution lines is by passing on the information horizon.*

39. The dialectic part containing the characteristics and rules by which we can tell especially the orators and poets have tried. For poetry, which is nothing but thoughts in the clothing of pictures and that of prose.

40. – *Practically*, the principles of organization is the interest of the understanding of the subject. A formal system for merging, judgment, validating and determination of ends and capacities of the resource distribution lines. The ant places it physical

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existence on a wood, first by searching for the wood and once found invites all in the colony.

41. The organization is the physical existence, it searches for contents (valid) and determines the volume of extent of contents. The organization's content is the information horizon and the judgment on, determination of ends and capacities of the resource distribution reflects the concerns of the determination of the horizon.

42. The passing on the information horizon is the setting principle. It is to stimulate a reactive rules of agreement in the business environment. The identification of judgment (ends and capacities) and

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information horizons that are sensible, and sustain interest.

43. The thoughts in the clothing of pictures is to symbolize entertainment and beauty. The organization is a physical existence of harmonious union of all the subjects and cognition perfections (relation, quantity and modality).

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## 4.1 CLAIMS

1.Eclectic Spirit of Egalitarian means a householder that supports a social system in which everyone has the same status, resource and opportunity.

2.The set of reasons that is a symbolic representation of a household are opinion, plan, decision and/or belief.

3.The symbolic representation of decision is the limitation of the amount of resource that the household is allowed , to a fixed amount.

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4. Anture plays a role of growth of knowledge.

5. Anture is an essential interpretation surrounding the falsifiability of models and nature ,and capabilities of ant behavior.

6. The element of ant intelligence is the limitation of the household in order for everyone to have the same.

7. An analog of hard money is the repulsion of ant from wood or cement.

8. An analog of soft money is the attraction of ant to sugar.

9. Ants in an open universe is a falsifiability of models of egalitarianism.

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10. The method of artificial intelligence is a hypothesis of ant symbol physical system.

11. In a closed household, ant has illumination on the many components that make up human intelligence.

12. A traditional ant is a worker with increasingly sophisticated search or cooperative strategies.

13. Ant causes a reactive stimulus in an environment surrounding the universe during searches.

14. Bad anture is a reactive stimulus response by ants in a closed surrounding.

15. Ant has a form of survival strategy that involves it searching for a hard resource.

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16. The four goals of ant in its form of survival strategy is called Anture Heuristics Theory (AHT).

17. Antologics is the judgments as to what is good or bad having to do with behavioral norms of ant.

18. Household Dilemma states that if a household distributes the same amounts (analogy of money) to all the householders revives eclectic spirit of equities.

19. A road-map is a model.

20. Antology theory is a realization upon theory of normative statements of ants.

21. An Egalitarian Problem is that egalitarianism provides no incentive for people to be productive.

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22. Egalitarianism is the rule agreed by a giver to allocate a household output to the satisfaction of the needy or all.

23. A household defines a symmetric equities in a social system.

24. Smart people is a household acts stupid because more will expected of them.

25. Inequities is a falsity and error in the rationale of the household.

26. Additional resources create a marketplace with each better off with the rewards to those best able or capable to offer good or services of value to others.

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27. Ancient diallelus is a circle of explanation of one's cognition to confirm to itself which is yet far from sufficient to satisfaction.

28. The method of critical philosophic has a twofold relationships between an object and the subject.

29. Facultial position is an identification of judgment and formal answers to the universal laws of understanding.

30. Egalitarian Dilemma states that the arbiter of the household is in dilemma- to the extent householder seeks get with its ability and give to each, to satisfy the need for all.

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31. Architectonic science is a system with respect to relationship and systematic connection in a whole of cognition of interest to mankind.

32. Egalitarian Anture Law states that the judgment on and determination of ends and capacities of the resource distribution lines is by passing on the information horizon.

33. Egalitarian Diallelus states that the giver in a cog of rationality whether to agree with the objective to satisfy the needy based on the principle of sufficient reason.

34. Information horizon may be determined logically, aesthetically and practically.

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35. A rational egalitarian needs an ends-capacities for the subject.

36. A chief perfection is the ground of unity by reference of out cognition to the object.

37. A horizon determination is a consideration of either objective or subjective point of view as the concerns are especially theoretically or logically.

38. Aesthetical horizon is the interest of common understanding of the subject lying in concrete pictures to make concepts intelligible.

39. Ant-Threadlike Guidance (*ANTGE*) is the faculty of insight into concrete rules of common understanding of the subject.

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40. A taste of common understanding(*TACU*) is a norm or model which consists of rules of agreement.

41. A Classical Egalitarian Diallelus (*CED*) is a giver that creates a marketplace with each better off with the rewards to those best able or capable to offer goods or services.

42. Egalitarian Diallelus by Example (*EDE*) is the goods or services that provides incentives for people to be productive.

43. The interest of the understanding of the subject is the principle of organization.

44. The *principles of organization* is a formal system for merging, judging, validating and

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determining of ends and capacities of the resource distribution lines.

45. An organization is a physical existence that searches for valid contents and determines the volume of extent of contents.

46. A clothing of pictures are symbolized by poetry, prose, entertainment and beauty.

47. The *setting principles of an organization system* are the (I) passing on of information horizon, (II) stimulating reactive rules of agreement in the business environment, (III) identifying ends and capacities, (IV) identifying information horizon that are sensible and (V) sustaining interest.

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48. An *organization* is a physical existence of harmonious union of all subjects and cognition perfections (relation, quantity and modality:- *always, sometimes, never* etc.).

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**CHAPTER 5 EMBODYING PRACTICE**

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POTENTIAL MODELING

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POTENTIALS OF ANT IN THE MODELING OF  
PROCESS OF THINGS.

5.0 ABSTRACT

The five main potentials of ant in the modeling of process of things is discussed here. *Potential modeling* is a new science of ant processes focusing on social, economic and pathways (spatial contours). There is a development of a new concept for understanding and identifying the

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interrelationship of ant, space and life. I believe that the *ant process* is a powerful metaphor for everything that is invisible but generates visible and logical effects. The new process to shape and predict the invisible land of data is called “*Vision Programming*”. The output of process specie from a vision programming is the “vision program”. The vision program sheds light on the unseen and invisible land of data. The concept of cyclic flow of things is also developed. The development of sight of viewing the ants in ant space called “Ant Entertainment” is in this publication.

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“*Ant Metaphor*” which is a general logic for the substitutability of infinite, small and unbound process is developed and discussed. The new conceptualization of “Unbound Ant Rhythm”- UAR is developed as the combination and separation of flow of things. *Ant Paradox* is abstracted as an embodiment of future based on unbound pathways of invisible land of data. An ant diagram is provided to show the spatial contour or pathways of ant in ant space. “*Ground Computing*” which is the non-diminishing process power of flow of things is claimed in this publication.

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Finally, a cross FR diagram is illustrated to show the cyclic flow and the dumb-bell shape of “walk-over” activity.

## 5.1 DESCRIPTION

1.The five main potentials of ant in the modeling of process of things:

(1)Clean

(2)Digest

(3)Modeling

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(4)Unbound Rhythm

(5)Informative

2.It develops a set of conceptual tools for identifying and understanding the interrelationship of ants, space and everyday life. It enables a new kind of science focused on explaining the social, economic and spatial contours of ant process. Ant process makes it a powerful metaphor for everything we believe is invisible yet generates visible, logical effects from voice aesthetics to the invisible hand of the market.

3. It creates a new way of understanding tasks, speeds up and automates existing practices,

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transforms social and economic relations, and offers new forms of cultural activity. New processes proliferates “programmed vision” which seek to shape and predict- even embody a future based on unbound contours of invisible land of data- whether past, present or future.

#### 4.Ant Paradox:

*An embodiment of a future based on unbound contours of invisible land of data- whether past, present or future.*

This paradox does not diminish new process power, but rather grounds computing's

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appeal on the flow things based on the calculus of events.

### 5. Ant Diagram:

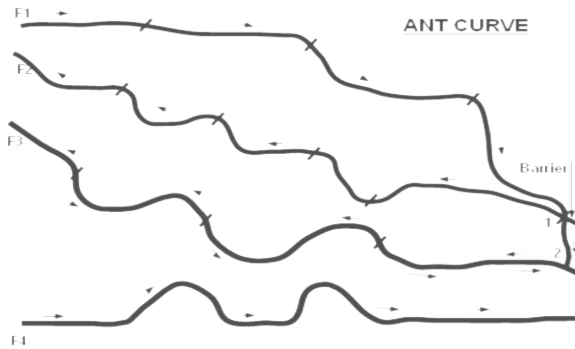


FIG. 1

6. The flow of things based on the philosophy of shapes in natural phenomena of ant movement on walls- ant space, consisting of  $(3+1)$  lines or curve of ant motion randomly modeled- creates a

separability of things in forward(F), reverse(R), cross FR and time-dependent FR flows- FIG 1.

7.The ordered flow of things (event/ process) are namely:

- Forward(F)
- Reverse(R)
- Cross FR
- FR-Time Dependent

8.The forward flow events (things) is the first separability of things that are processable and is intercepted on the first peak rise (problem, event, measure etc)- barrier 1. The second and third peak

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risers are allowed but intercept on the right end of the immediate flow of events- barrier 2. It is to identify and understand the interrelationship of the ant space and everyday life.

9.The model of process is called “Unbound Ant Rhythm”- UAR. The UAR has created an activity that is recognizable and automated but also offers new form of cultural activity, personal empowerment and modes of play. The UAR is a combination of what can be seen and not seen, known and not known.

10.It's separation of interface (barrier) from algorithm and process from thing(event). The

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barrier generates intense frequencies in the search for new aesthetics(chaotic) experiences and new ways of mobilizing bodies of processes in the ant space.

11.The aesthetic experiences provoke insistent questioning of the distinction between the human voice and the voice of the machine, between genuine and synthetic affect, between the uniqueness of an individual voice and the social and cultural forces that shape it.

12.The role of the barriers is to explore the performance, performativity ( performance measure) and authenticity of process from things. It

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explores the use of ant force and how they affect populations. Based on metaphor, metaphors for metaphor itself, ant is the general logic of substitutability of small, infinite and unbound process.

13. **Definition:** *Ant is the general logic of substitutability of small, infinite and unbound process.*

14. The second ordered flow things is the reverse/backward. The flow of things is opposite to the forward flow and coupled to the forward flow on barrier-2. The entry flow of things is immediately

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interfaced on barrier-2 with the forward flow to dually monitor or filter the flow of things both ways.

15.After the barrier, the flow is allowed on the peak rise for 4 counts. The cross- FR is created at barrier-2 and it not only allows the model of perception of meter and intensity but also sheds light on such perceptual process as errors detection, expectation and identification(frequency).

16.It explores a range of further issues including transcription, pattern perception, harmony and improvisation. The constancy of the ant perceptual diagram is the sine qua non of the process stimuli.

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$F = I \times A$ , where F is Flow , Intensity is I and Area is A.

17. The length of barrier influences the constancy of the ant perceptual diagram by shaping the asymptotic curve or not. The asymptote steepness (length) is determined by length of barrier- short barrier create a more smooth and asymptote curve whiles long barrier creates a pointed-edge curve- FIG 2.

18. A barrier with a hole of one or more forms a new shape around or between the barrier. A barrier with hole requires a new monitor for the flow of things. The modeling of processes are monitored at the

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interface points or barrier and holes create alterations in the flow of processable events.

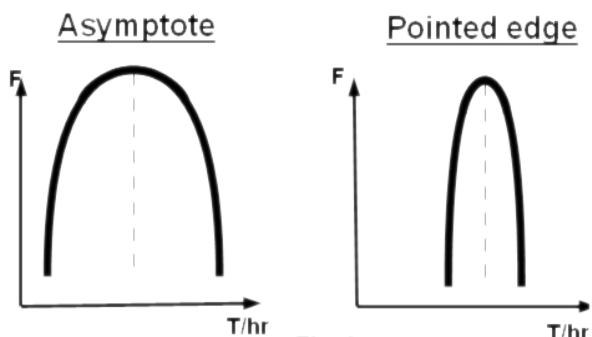
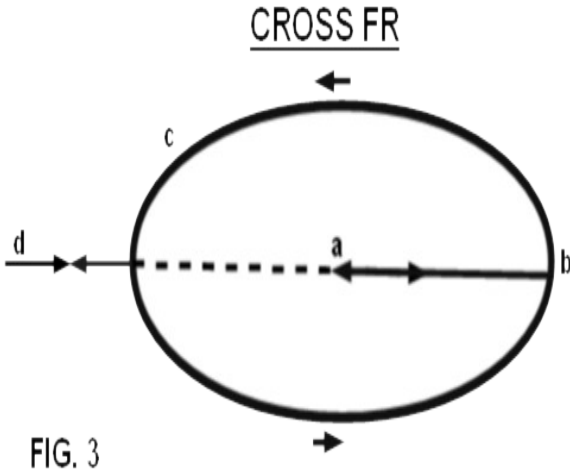


Fig. 2

19. The new shape (cross FR, Fig. 3) as illustrated



above is cycled and its a dumb-bell shape with one external and internal barriers. The philosophy of

flow of things are shaped by barriers either externally or internally. Separability of flow of things exist in ant space and is modeled deterministically.

20. Ant Paradox does not diminish new process power. The new process created by the break in barrier create an unbound rhythm in the flow of things. The cycle flow of things create a gossip on meet of an ant around the dumb-bell shape. The ant lines code the behavior of flow of events in the contours of the process but the gap created by the break or hole is a “walk-over” activity.

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21.The “walk-over” activity is depicted at line ( $a-b$ ) and line ( $c-d$ ), and the third imaginary points  $a$  and  $c$ . The “walk-over” activity extends the cultural activity of the flow of things. The “walk-over” events adapt to the flow of things by joining the circle of things that are extend and creates a cultural potential. Ant entertains as a metaphors for metaphor itself, creates a formation of the sight of viewing.

22.The adaption and extension of cultural activity is the creation of a new evaluation of expressions because of the model of a new process.

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## 5.2. CLAIMS

The description of potential modeling as in the DESCRIPTION sheet do make the following claims:

- 1.The *potential modeling* of ant is based on five main processes of things.
  - 2.It is a new science on ant process focusing on social, economic and spatial contours (pathways).
  - 3.The new process is a programmed vision which seeks to shape and predict the invisible land of data.
-

4. *Ant Paradox* is an embodiment of future based on unbound contours of invisible land of data whether past, present or future.

5. The non-diminishing of process power on flow of things based on the calculus of events is called *Ground Computing*.

6. The flow of things are orderly and consist of four events.

7. Ant space consists of  $(3+1)$  lines or curves of randomly ant motion.

8. UAR is a combination of seen and unseen, known and unknown of things.

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9.UAR is a separation of barrier from procedure and process of things.

10.The constancy of perceptual diagram is the sine qua non of the process stimuli.

11. Flow of things is the product of intensity by the area of ant space.

12. A separability of things are created in forward, reverse, cross FR and time-dependent FR events.

13. A barrier generates intense frequency in the search for new aesthetics experience.

14. A barrier is a new way of mobilizing bodies of processes in the ant space.

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15. A separability of things exist in ant space.
  16. A cross FR event is an exploration of pattern perception.
  17. An unbound ant space is an activity form of modes of play.
  18. Ant Metaphor is a general logic of substitutability of small, infinite and unbound process.
  19. Monitoring of potential models is at the interface points or barrier and holes.
  20. An unbound rhythm thing is created by a break in the barrier.
-

21. The new process is an adaptation and extension of a cultural activity.

22. Ant entertainment is the sight of viewing of formation of ants in space.

23. A cyclic flow of things is a creation of gossip on meet of ants in ant space.

24. The philosophy of flow of things are shaped by barriers either externally or internally.

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## **CHAPTER 6 ADOPTING PRACTICE**

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PROBLEM RECIPE: SYMBOLIC / GOLDEN  
-MAGIC SOLUTION.

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**TITLE<sup>+</sup> : PROBLEM RECIPE: SYMBOLIC /  
GOLDEN -MAGIC SOLUTION.**

## **6.0 ABSTRACT**

This is the application of golden-magic diagram to a problem decomposition in general. A problem recipe is a method of generating a solution in a natural universe. The nature of problem recipe is a natural or universal. The process of representation of problems, solutions and party solvers involved can be in a single diagram.

### **6.1 DESCRIPTION**

**TECHNICAL FIELD : A GOLDEN-MAGIC  
SOLUTION**

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The present invention relates to a problem recipe as a new method of conception in generating a golden-magic solution(GMS) , and more particularly a process of conception of representation of problems, solutions, parties, recipes in a single diagram [FIGURE 2]. According to this invention, the diagram of golden-magic solution is employed.

### **TECHNICAL FEATURES**

LOGIC, TECHNOLOGY, PROCESS OF RE-  
SEARCH (PSYCHOLOGY), COMPLEXITY,  
PROBLEM SOLVING, MEMORY, SOCIETY AND  
CULTURE.

### ***SUBJECT MATTER***

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## TWO-PROBLEM DECOMPOSITION

### *DEFINITION:*

TWO-PROBLEM DECOMPOSITION IS MADE  
UP OF TWO SETTLE-SOLUTIONS MAINLY  
GOLDEN AND MAGIC.

### **KEYWORDS**

MAGIC PROBLEM ;GOLDIC PROBLEM;  
GOLDEN-MAGIC;

PROBLEM SOLVER;

## 6.2 BACKGROUND OF INVENTION

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The definition of subject matter as in the background of the invention is characterized by as claimed [**CLAIM 7**]. The definition is characterized in that “A golden AND magic solution settles in two-problem decomposition. The color feature of golden draws attention to the very metal called Gold from the Ashanti Region of Ghana. The matter of gold is to set us up into the motion of problem solving with the metal. In chemistry, the element of gold is Au. Today, we have a union in Africa called AU for the whole of Africa continent. Then a logical decomposition of the term Africa Union can be addressed to the gold element- Au. The elements of metals can be a source of solution to the naming of problems that we experience.

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This experience can be the correct thing in the natural environment that may have drawn one to the attention of a formed union or composition. The beauty of gold is the source of beauty to the algorithmic step of elementary two-problem decomposition. The gold matter is used in Ghana in general to create jewelery for the beauty of men and women of the land especially Asantes (plural of Ashanti). The symbols of Adinkra (Ashanti Symbols) are mainly used in the design of the tail of gold jewelery. The gold is a symbolic matter for some people of Ashanti Region.

The number of alphabets of the Au (gold) is

2. This is a logical two-problem decomposition in a golden-magic solution. Then basing a number of alphabets on a problem decomposition is a solution to

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most problems. All problems need to be abstracted from the thing itself. Abstraction brings into play the concept of nouns. A naming of thing is a major step to have a beautiful solution and it all boils down to a noun of a thing, place, person etc.

Just name it to have a solution to a problem.

Look at natural means in your environment and element to get the major alphabets to select words of noun.

There you will have a natural solution from the decomposition. Au is an element of gold and it is a world-established element in chemistry subject. This makes the element Au, a real world thing and it's adoption for describing a group, union, thing, person is universal.

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On intellectual fun, Au for a group can be called *augroupn* or augroue, augroun, *augron* or more, that of thing can be termed *authine*, that of a person can be named Kwabenau, *Kwabenaugh*, *Abenau* (female of not Adwoa), *Abenaugh* (female of not Adwoa but of Ghana), *Adwoau* (female of not Adwoa), *Adwoaugh* (female of not Adwoa but of Ghana) and a street-name of a place can be *austreet* or *autreet* or *auree* or *aurret* or *auname* or *retause*, more. Let us look at the definition of onomastic. It is the study of naming of things, persons or places. On the *augroupn* group, the name was formed from the concatenation of *au* and *group* with an *n* placed in between *u* and *p*.

The second group called *augroue* is formed from *au* and *group* by replacing the *p* letter with an *e*.

---

The third group is formed from *au* and *group* by replacing *p* with *n*. I will leave the fourth and move to the persons. I will start with Kwabenau formed from the Tuesday-born name Kwabena and *u* from the second letter of *au*. The second person name is also formed from Kwabena and *ugh* from both the second letter of *au* and *gh* to represent Ghana.

The last naming is about places as streets.

The first street-name is austreet formed by concatenation *au* and street. The second name of street is autreet which is also formed by concatenation *au* and *treet* of street (without the *s*). The third name of street is *auree* formed from that same *au* and *ree* (without *st* starting and *t* ending). The settlement in two-problem

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decomposition is to draw attention to the problem recipe that settles in the people's land.

There are a number of recipes sitting on the lands of the people and just needs a subjection of thought on this matter. In addressing the a solution as magic is a method of problem recipe. Magic is to tackle a problem with some kind of supernatural powers living in a kind of medium. There are other ways of magic depicted by the reflection of shadows on a bar of gold holding one's hand.

The reflection of shadows is a sign of magic in the sense that the bar holds the shadow of the holding-man. Somethings need to be reflected upon in order to understand the problem recipe as a solution. Reflection of things sometime result to checking one's

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mind if there is an application to such phenomenon. Memory of a man is a needed thing to reflect on past, present and future things that bring solution to our problems. The solution to a problem is a need for a real world solution in the mind's of others out of one's dimension.

There is always a solution that exist out of the realms of one but in the other far away. This is to say that daily real world solution has been used elsewhere unconsciously and so need the attention in memory to look at them again. My own pro-gramme of study, writing and reading basically on subject matters of Information and Communication Technology made me focus more on the attention of memory for past, present and future.

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The approach that i took was to experiment on the exact that i have planned in the past and bring to the present as it is needed. The need for my own studies do require of my own in a real existence in a world that i have lived before. The problem solver is one that focus on the attentions of memory to the problems that needs to be studied. The much-look for solution is in the mind of the problem solver and needs to call as in dialing into one's own mind of existence. There are things in the mind also as it is in the world. The mental world is a container of these things that has existed in a real world that we live now.

The emergence of the mental world and the real world is a place to find the existence of solutions to our major problems. The problem solver needs to

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emerge of the mental world and name things that he or she sees. The solver then proceed to look for things of the environment that matter to the achieve the such named thing in the real world. Many solvers have laid the ground-terms of solutions to the very dimension of thought from the mind of existence.

The solver will exit a named problem if it is studied in the mind. The existence of mind is a done deal of problems. In the mind as we reflect, we can decompose and assemble a new thing of great value to us and others. Search through the mind of existence to the problems concerning us in our lands. The focus in the mind is the search to the named problem as thinking.

---

Thinking to decompose into a major and a minor problem can help us further decompose to the very small level that the problem can attain. The level so small can be the use of large numbers of small transistors in a computer to solve. The decomposition of problems into two solutions can be represented into many other two solutions like the branches of a tree or nodes of graph. The monitor of the computer helps to throw-much light on the representation of problems at display in a moment.

Just like the light from the bars of gold shines, the light from the monitor of the computer can make us see a light through the problem. The concept of decomposition is to find a shine enough to show a clear cyberspace world of the computer. The extension

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of the memory is a computer memory that helps keep the many bothering issues in the mind of problems in a real world. The bits of the problem solution is represented in the computer memory for two reasons.

The first is to save our thinking in a word processor to help further in a search for a solution and the second is to compute the search for things in our own thinking. Even for the computers, the data of thinking needs to be existence before computation can begin. A cabbage in, A cabbage out (ACIACO) defaulter can create more problems in finding a better solution to our problems.

An ACIACO defaulter is a two-problem decomposition method to problem solving in real world. This is because to check the correct functioning of a

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machine processing a two-problem decomposition solution one needs to pass ACIACO defaulter. An ACIACO defaulter will always bring the same cabbage in as an output to a problem in computation. It is an open-system which takes in some corrupt data and brings out the same corrupt data to the output of the display after computation. It can be equalized as  $x=x$ . The characterizing portion of the equation is  $x$  is equal to  $x$ . It can be used to check if the same results of a data is resolved after moving through the wires of the computer.

The settler of two-problem decomposition is in a magic and golden solution. Many bars of gold in a room can light under dark environment and this light can be tunnel to closed spaces of an environment to

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create a yellowish/goldish color in a room. The gold is characterized by people in the world as an influencer of status in world economy for the Ashanti people. The golden-magic recipe of solution is an influencer of status in solving magic problem and goldic problem.

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## 6.2 SUMMARY OF INVENTION

The present invention provides a golden-magic methods of solution as a problem recipe for goldic and magic problems. The color feature of gold is used to draw antecedents for reasoning about goldic and magic problems in this invention. The element of gold as Au is used in constructing a decomposition to assemble new meanings to the nature of gold. This is a means to make the naming of objects in one's mind natural and universal. The goldic reason of two in the problem decomposition is mainly due to the golden and magic. The second reason is attributed to the number of alphabets in Au element which is two. All problems need to be abstracted from the thing itself and just naming it gives a solution to the problem. We took a

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look at natural means in your environment and an element to get the major alphabets to select words of noun. Gold is a symbolic matter for some people of Ashanti Region. The presentation of thinking is to decompose a problem into a major problem and a minor problem can help us further decompose to the very small level that the problem can attain. The approach to problem solving is to experiment on the exact that have been planned in the past and bring to the present as it is needed. The finding of existence of solution in a real world it to emerge into the mental world.

Somethings need to be reflected upon in order to understand the problem recipe as a solution. Reflection of things is to check one's mind if there is an application to a such phenomenon. The memory of a

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man is a needed thing to reflect on past, present and future things that bring solution to our problems. A solution exist in a dimension different from the one searching for. The two needs to merge for a particular solution to emerge from the mental dimension of our mind.

### 6.3 CUMMULATIVE TO CLAIMS

**CLAIM 7:** A golden and magic solution settles in two-problem decomposition.

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## 6.4 SUMMARY OF DRAWING

Figure 2 is an illustration of a diagram of golden-magic solution.

## 6.5 BEST MODES OF CARRYING OUT INVENTION

In order to facilitate an understanding of the present invention, the following definitions which are used herein are presented:

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- A problem recipe is a process of conception of representation of problems, solutions, parties, recipes in a single diagram.
  - A golden-magic solution is a problem recipe in a single diagram.
  - A magic problem is a problem of its nature in solving involves magic.
  - A goldic problem is a problem in solving it involves golden nature of thought recipe.
  - A two-problem decomposition is made up of two settle-solution mainly magic and golden.
  - Magic is to tackle a problem with some kind of supernatural powers living in a kind of medium.
-

- Reflection of things is a result to checking one's mind if there is an application to such phenomenon.
  - The concept of decomposition is the search for a shine enough to show a clear cyberspace world of the computer.
  - Memory of a man is a needed thing to reflect on past, present and future things that bring solution to our problems.
  - A solution as magic is a method of problem recipe.
  - Extension of memory is a computer memory that helps keep the many bothering issues in the mind of problems in a real world.
-

- An ACIACO defaulter is a two-problem decomposition method to problem solving in real world.
  - An ACIACO defaulter is an open-system which takes in some corrupt data and brings out the same corrupt data to the output of the display after computation.
  - A simple-mind is the thought of decomposition of things and supplication of assembly of new great things.
  - A mental world is a container of these things that has existed in a real world that we live in now.
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## **CHAPTER 7 ENVISIONING PRACTICE**

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### PROBLEM RECIPE

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# **AN ALGORITHMIC BEAUTY OF PROBLEM RECIPE : A SYMBOLIC SOLUTION AND GOLDEN-MAGIC SOLUTION**

## **7.0 ABSTRACT**

An algorithmic beauty of problem recipe for generating a solution is described and sketched. It is simple-minded yet a solution in a natural universe. The ways of representing a problem is also discussed and developed. There is the theorem of “Universal Problem” been discussed and developed. There is also a-mentioned of the “Count Problem Solver” theorem that states that the least number of problem solvers

needed for a recipe to a particular problem in the natural universe. There are two limitations to a problem solution. The two main types of problem solution are described in this publication. The sketch of the Symbolic solution is clearly drawn and that also of the Golden-Magic is drawn.

In conclusion, problem recipe is a new method of conception and in the nutshell, it is a process of conception to the representation of problems, solutions, parties and recipes on a single diagram. An universal problem is natural in all sense and requires the solvers to dip-deep into problem with their own hands. A free hand sketch is provided to show the right signals needed as a problem solver in a deep problem space. Problem recipe will allow the solvers not to rush into later hesitations but settle down to a particular recipe.



## 7.1 DESCRIPTION

A simple-minded and a beautiful problem recipe for generating a solution in a natural universe is constructed and developed here. A problem can be represented either naturally or universally, then a problem recipe is either natural and/or universal.

### **Theorem (Universal Problem)**

In a natural universe, there can only be one problem.

This means that there is only one problem in a natural universe. The nature of origin of the problem is the root of the problem. A positive case or negative case can be the limit to a problem solution. A positive case drives the problem solution to a more settle-down and positive problem recipe whiles the negative case guidelines to a more settle-up and prohibited problem recipe. A positive problem recipe is a permitted and always authorized solver. A negative case opens a general solution to a problem whiles a positive case closes a general solution to a problem. Because of the hesitations of negative cases, a problem solver needs to settle down on a 2-5 count problem recipes.

**Theorem (Count Problem Solver)**

There is atleast 5 problem solvers for a recipe to  
a particular problem in the natural universe.

With a symbolic solution, there are two *symbol objects* (recipes- magic, rational, golden; solver party- positive and negative).

## 7.2 CLAIMS

A natural and universal problem recipe described in the DESCRIPTION sheet hands over the following claims:

- 1 There is only one problem in a natural universe.
- 2 A problem recipe is natural and/or universal.
- 3 A recipe for a problem, one(1) in a natural universe will need not less than 2 problem solvers and not more than 5 problem solvers( $P_s$ ) ie  $2 \leq P_s \leq 5$ .
- 4 The root of the problem is given in the nature of origin.

5 There are two limitations to a problem solution :-  
positive(s) (+) and negative(s) case(s).

6 Because of later hesitations, one needs to settle down  
on the 2-5 count problem recipe.

7 A golden and magic solution settles in two-problem  
decomposition.

8 A golden and magic solution is influenced by the  
root analysis of 5 problem solvers. (FIG. 2)

9 A golden and magic solution is lead by one natural or  
universal solver in addition to the 5 problem solvers in  
partitions.

10 With a symbolic solution, then there is an equality  
of only two symbol objects; ie Three circles in a  
triangle. (FIG. 1)

11 The root of the problem is used in the division solution.

12 (2-5) count problem recipe is invented because of human reasoning that follows:

12.1 There are 2 parts of a folded-hand.

12.2 A folded-hand has 5 finger parts.

12.3 There are 2 directions with a folded-hand. (FIG. 3)

12.4 The folded-hand with a ball in the palm also has 2 parts:

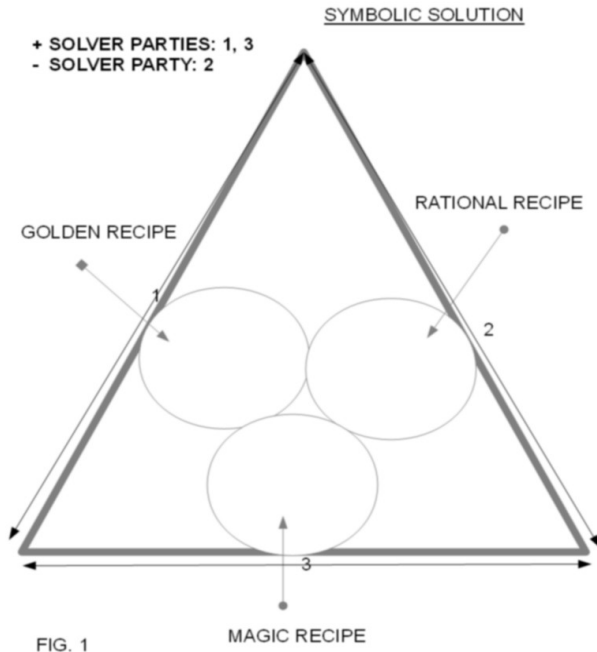
The 4 fingers out-warding from the palm holds the ball(pen) and the 5<sup>th</sup> finger points upwards. The thumb is the 5<sup>th</sup> finger.

12.5 A finger of a hand has 3 main parts and 2 lines of the finger part in the 2 mains.

13 There are 2 forms of the golden and rational decisions for the positive and negative solver parties.

14 There are only 3 parts of the problem on the focus for golden and rational recipe. (FIG. 1)

### 7.3 DRAWING





GOLDEN-MAGIC  
SOLUTION

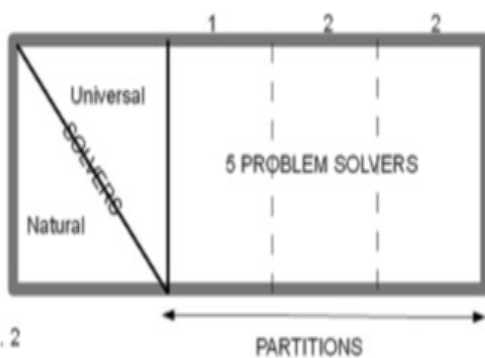
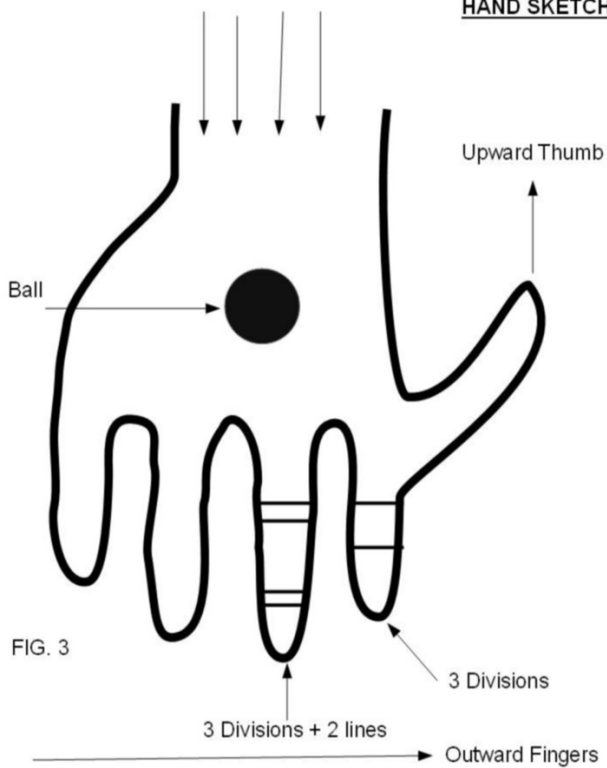


FIG. 2

HAND SKETCH





## **CHAPTER 8 LEADING PRACTICE**

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### **LIGHT CURRENT FORMULA**



# APPIAH'S LIGHT CURRENT FORMULATIONS.

## 8.0 ABSTRACT

There is an irrefutable theoretical evidence for the explanation of the two aspects of light. The basis of the nature of light wave is due to the transmission of light wave current or light current. There is now evidence to show that light is emitted and absorbed is quanta expressed by the square of the quantum number. The association of frequencies of particles and photons in modelling visual creation is also discussed and developed. Light current and the discovery of its quantization is a major scientific breakthrough. Appiah's light current formula has successfully theorized or

evidenced that light current is a wave consisting of oscillating electric and magnetic fields with energy.

In this publication, Appiah's constant is put forward and calculated as the product of energy, time and distance. Appiah's constant is dimensionalized as  $J.s.m$  (Joules(J), Time(s), Distance(m)). The postulates of dualism of the nature of light are stated as a four(4) enumerated theoretical interpretations. In there, the duality equation and dual (nature) of particles equation are postulated. The dual of particles is expressed as the quantum number by the frequency of particles. In conclusion, finally the Appiah's Light Current equations are formulated and theorized.



## 8.1 DESCRIPTION

Appiah's Light Current Formula is

$$\text{Current}(I) = n^2 v h f \quad (1),$$

where

$n$  = quantum number

$v$  = velocity of light

$h$  = Planck's constant

$f$  = frequency of photons.

It

states that

light current is the product of the square of quantum number, velocity of light, Planck's constant and frequency of photons.

Given that  $v = hf$  and substituting into the light current formula gives:

$$\begin{aligned}
 I &= n^2 i \lambda f h f \quad (2) \\
 &= n^2 f^2 h i \lambda \\
 &= (i \lambda_{light} h) n^2 f^2, \text{ where } n = 0, 1, 2, 3 \dots
 \end{aligned}$$

If  $h$  is  $6.63 \times 10^{-34} \text{ J} \cdot \text{s}$  and wavelength of light ,

$\lambda_{light}$  is 700nm at maximum, then

$$\begin{aligned}
 \text{Appiah constant, } \Delta \lambda &= \lambda_{light} h \\
 \Delta \lambda &= 6.63 \times 10^{-34} \text{ J} \cdot \text{s} \times 700 \times 10^{-9} \text{ m} \\
 \Delta \lambda &= 4641 \times 10^{-43} \text{ J} \cdot \text{s} \cdot \text{m} \\
 \Delta \lambda &= 4.641 \times 10^{-40} .
 \end{aligned}$$

Substituting  $\Delta \lambda_{light}$  into the light current formula gives

$$\begin{aligned}
 I &= \Delta \lambda_{delta} n^2 f^2 \quad (3) \\
 I &= \Delta \lambda_{delta} (n f)^2
 \end{aligned}$$

According to Maxwell theory, light is a wave consisting of oscillating electric and magnetic fields with a smooth, continuous density of energy. Thus, there is irrefutable theoretical evidence for the explanation for the basis of the wave nature of light.

*Light current is the theoretical interpretation developed as evidence for the explanation of the wave nature of light. This evidence seems to show that light is emitted and absorbed in quanta( $n^2$ ) but behave like wave during transmission (I).*

The nature of light is far better understood if it associated with light current concept. The creation of a visualizable model which accounts for the particle properties of light, I suggest that there is a frequency,  $f$  associated with material particles as well as photons. A wave model for the visualization of the properties of light might have to associate current (I) to the wavelike aspects.

$$I = \lambda_{\text{delta}} n^2 f_m f_p \quad (4)$$

where  $f_p$  = frequency associated with material photons.

$f_m$  = frequency associated with  
material particles

On both counts,  $f_m$  and  $f_p$  - The postulation of a  
wave phenomenon associated with material particles  
and photons is now possible. Given that

$$f_p = \frac{v_p}{\lambda_p}, \text{ where } v_p: \text{velocity of photon}$$

$$\lambda_p: \text{wavelength of photon.}$$

Substituting  $f_p$  with  $\frac{v_p}{\lambda_p}$  gives

$$I = \lambda_{\text{delta}} n^2 f_m \frac{v_p}{\lambda_p} \quad (5)$$

The momentum of photon is given by

$$p = \frac{h}{\lambda_p} \rightarrow \lambda_p = \frac{h}{p}$$

Substituting  $\lambda_p$  into I equation gives

$$I = \lambda_{\text{delta}} n^2 f_m v_p \frac{P}{h} \quad (6)$$

### Appiah Hypothesis:

It states that with every particle(photon) moving with a velocity

there is a wave of frequency,  $f_p$

associated with the particle of

frequency,  $f_m$  such that

$$f = f_m \times f_p. \quad (7)$$

Light beam consists of a stream of discrete, particle-like energy packets. These energy packets are called quanta of light or photons or ions. The quantum properties of light consists of the aspects of particle property and wave property.

The postulates of dualism of the nature of light are:

1. The radiant energy of light is emitted and absorbed in quanta is equal to the square of quantum number,

$$\text{Quanta} = n^2. \text{ where } n = 0, 1, 2, 3, \dots$$

2. The wave property of light is due to the transmission of light current ( $I$ ),

*$I \propto P$ : The direct proportionality of light current and momentum of light*

3. The dual nature of light is due to the dual nature of material particles and photon particles, thus the product of the dual nature of material particles and dual nature of photon particles.

$$Duality = n_m f_m \times n_p f_p,$$

$$\text{Therefore } Dual(nature) = nf.$$

$$(1) Dual \text{ of material } = n_m f_m.$$

$$(2) Dual \text{ of photon } = n_p f_p.$$

4. The dual nature of a particle is the quantum number by the frequency.



## 8.2 CLAIMS

Light current formula as described in the DESCRIPTION sheet do make the following claims:

- 1.The basis of the wave nature of light is a theoretical evidence of the transmission of light current.
- 2.A particle model is associated with the frequency of material particles.
- 3.A wave model is associated with the frequency of photon particles.

4. The dualism of the nature of light postulates quanta as the square of quantum number.

5. The transmission current is the light current of the light wave.

6. Light current is directly proportional to the momentum of light.

7. The product of the dual nature of material particles and dual nature of photon particles is duality.

8. The dual nature of a particle is the product of the quantum number and the frequency of a particle.

9. Appiah Hypothesis is the association of frequencies of particles and photons.

10. The wavelike aspect of light is due to the phenomenon of current transmission.

11. Appiah constant,  $\Delta\lambda = 4.641 \times 10^{-40}$  J.s.m

12. Light current is proportional to the square of frequency and quantum number.



# **CHAPTER 9 EXECUTING PRACTICE**

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Birthcast Media Authoring and Presentation

## 9.0 Birthcast Media

There are about three Birth-cast media[1] that uses either text media or both a text and image media in the presentation and authoring of media information. These media includes the following:

*(1) Birth-cast Rescue*

*(2) Birth-cast BabyCob and*

*(3) Birth-cast Artlet.*

The media authoring will be look at as execution of experiments.

## 9.1 Experiments Execution

The experiments involves the task,  
subject, design and findings of each media page.

The following media experiments will be carried out:

*(1) Birth-cast Rescue Media:*

**Task:** Using a Facebook platform, create a text media page for the next gene-ration children to give them a behavior that rescue them from boredom in Task 1. In their post-task 2, they in turn exchange text by posting rescue media information to other users.

**Subjects:** Next generation end users are kids and teens of ages between 1 - 45 years. They visit the media page to read any posted text for rescue media information.

**Design:** Each kid or teen will carry out this experiment by completing Task 1 or Task 2. Facebook platform is the media design environment to practice Task 1 or Task 2. Design Task 1 is the main design of media exchange by text dissemination. The media page administrator or content developer will some-times post a rescue text information to the users of Facebook. This is Facebook publishing. Each rescue text published can



enable the following actions that includes *Like*, *Comment* and *Share*. Each early posted text can be edited and reposted in cases of grammatical error or misinformation. It has support to further engage more users than the number of page users invited early. This is Page Boosting. The page design in Facebook platform allows the felt reaction of user by posting smiley or uploading photo (not much allowed in this page).

***Findings:*** For each task action, the task completion can give the number of likes, comments and shares. Task action made by commenting is to give little more explanation

or missing details. Task actions allow for interaction of published text. The total number of people reached can be known. The date of posting or publishing can be found out on the media page.

(2) *Birth-cast BabyCob:*

**Task:** Using a Facebook platform, create a text media page for the next generation children to give them a means to report issues that are confronting them in their community as Task 1. In their post-task 2, they in turn exchange text by posting child issue media information to other users.

**Subjects:** Next generation end users are kids and teens of ages between 1 - 45 years. They visit the media page to read any posted text for child issues media information.

**Design:** Each kid or teen will carry out this experiment by completing Task 1 or Task 2. Facebook platform is the media design environment to practice Task 1 or Task 2. Design Task 1 is the main design of media exchange by text dissemination. The media page administrator or content developer will sometimes post a incidents or child issues text information to the users of Face-book. This is Facebook publishing. Each rescue text

published can enable the following actions that includes *Like*, *Comment* and *Share*. Each early posted text can be edited and reposted in cases of grammatical error or mis-information. It has support to further engage more users than the number of page users invited early. This is *Page Boosting*. The page design in Facebook platform allows the felt reaction of user by posting smiley or uploading photo of incidents at a community(not much allowed in this page).

***Findings:*** For each task action, the task completion can give the number of *likes*, *comments* and *shares*. Task action made by commenting is to give little more explanation

or missing details. Task actions allow for interaction of published text. The total number of people reached can be known. The date of posting or publishing can be found out on the media page.

### (3) Birth-cast Artlet.

**Task:** Using a Facebook platform, create a image/text media page for the next generation children to give them an aesthetic and beauty in Task 1. In their post-task 2, they in turn exchange images by posting image media information to other users.

**Subjects:** Next generation end users are kids and teens of ages between 1 - 45 years. They

visit the media page to download any posted image for their aesthetic purposes.

***Design:*** Each kid or teen will carry out this experiment by completing Task 1 or Task 2. Facebook platform is the media design environment to practice Task 1 or Task 2. Design Task 1 is the main design of media exchange by image. The media page administrator or content developer will sometimes post an image information to the users of Facebook. This is Facebook publishing. Each Artlet image published can enable the following actions that includes *Like*, *Comment* and *Share*. Each early posted text can be edited

and reposted in cases of grammatical error or misinformation. It has support to further engage more users than the number of page users invited early. The page design in Facebook platform allows the felt reaction of user by posting smiley or uploading photo (much allowed in this page).

***Findings:*** For each task action, the task completion can give the number of likes, comments and shares. Task *action* made by commenting is to give little more explanation or missing details. Task actions allow for interaction of published text. The total number of people reached can be known. The date of

posting or publishing can be found out on the media page.

(4) *Birth-cast WormZoo:*

**Task:** Using a Facebook platform, create a image media page for the next generation children to give them a means to show their caught worm to build a digital zoo as Task 1. In their post-task 2, they in turn exchange images of worm by posting image media information to other users.

**Subjects:** Next generation end users are kids and teens of ages between 1 - 45 years. They visit the media page to view any posted image



of a worm for their peers as a media information.

***Design:*** Each kid or teen will carry out this experiment by completing Task 1 or Task 2. To practice, we will use Facebook platform as the media design environment to practice Task 1 or Task 2. Design Task 1 is the main design of image media exchange by digital images of worm. The media page administrator or content developer will some-times post a worms from their environment to the users of Face-book. This is Facebook pub-lishing of digital worm. Each worm image published can enable the following actions that includes *Like, Comment*

and *Share*. Each early posted worm image can be edited and reposted in cases of distorted image or grammatical error or mis-information. It has support to further engage more users than the number of page users invited early. This is *Page Boosting*. The page design in Facebook platform allows the felt reaction of user by posting smiley or uploading photo of worms captured by camera at a community(much allowed in this page).

(2) ***Findings***: For each task action, the task completion can give the number of *likes*, *comments* and *shares*. Task action made by commenting is to give little more explanation

or missing details. Task actions allow for interaction of published digital images. The total number of people reached can be known. The date of posting or publishing can be found out on the media page.

## **9.2 Birthcast Presentation**

The Birth-cast media presentation is the text web interfaces that display the text content either published or posted on the Birthcast Rescue, BabyCob and Artlet

media page. The platform do support on-line exhibition that is a different kind of media presentation.

### *Birthcast Rescue Web User Interface*

The Home page of the Birthcast Rescue media is called *Birthcast: RescueMe – Home* is layout as shown below



	Add a Button		Message Button	
Publish	Photo Button	Promo te	More	
	Teens & Kids Website			
<a href="#">Home</a> <a href="#">Posts</a> <a href="#">Jobs</a> <a href="#">Events</a> <a href="#">Videos</a> <a href="#">Photos</a> <a href="#">About</a> <a href="#">Community</a> <a href="#">Groups</a>				
Write Something Textbox				
Page Icon	Page Tile		DropMenu	
	Date-Time of Publishing			
Post text or Publishing Text			User Access	
Like Button	Comment Button	Share Button		
	Person reach Slide-bar	Recent Post Button		

## **9.3 Media Services**

The media services tackles the media access, media control and media representation.

### **9.3.1 Access Services**

The media access is provided by the media platform. These includes login, privacy setting, blocking users and double authentication methods. These provides security to the Birth-cast media sites/pages to prevent unwanted and security breach posts to the pages . This unwanted posts can hinder the usage of the pages.

### **9.3.2 Session Services**

This is the important part of the platform that enables already login user to be able to search a Birthcast Media page and use the contents developed on a particular site. The session handling is one passing authorized user to re-login without again logging in password and user name to a secure Birthcast Media page.

### **9.3.3 Media Control**

Grouping of users and invitation of users enhance the media access control of the Birth-cast pages. It allows the control of usage and secrecy of posters. A closed group where everyone can access the

other and interact with the contents of the media pages.

### **9.3.4 Media Representation**

The media here involves both text and images. The file system support of the platform allows the easy uploading of images and text entering is done with provided text-box. The format of images are normally jpeg or gif. JPEG is mainly used in the case because of support for digital compression. This helps to reduce the size for faster uploads. The file system provides a folder service just like an



operating system. Each image media category can be folded to enable separability of content.

## **Summary**

The media authoring and presentation introduce the experiments made on Facebook platform. These includes the RescueMe Media experiment, Artlet Media experiment and BabyCob Media experiment. Then the media presentation taught the Facebook presentation platform with illustrative layout. Finally, the media services available to the end user is also explained.

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